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Memorials of John Daniel Morell, M. A., LL. D. Her Majesty's inspector of schools London, Stewart 1891
64 p 1 pl por diagr 0

Bibliography p 59-64

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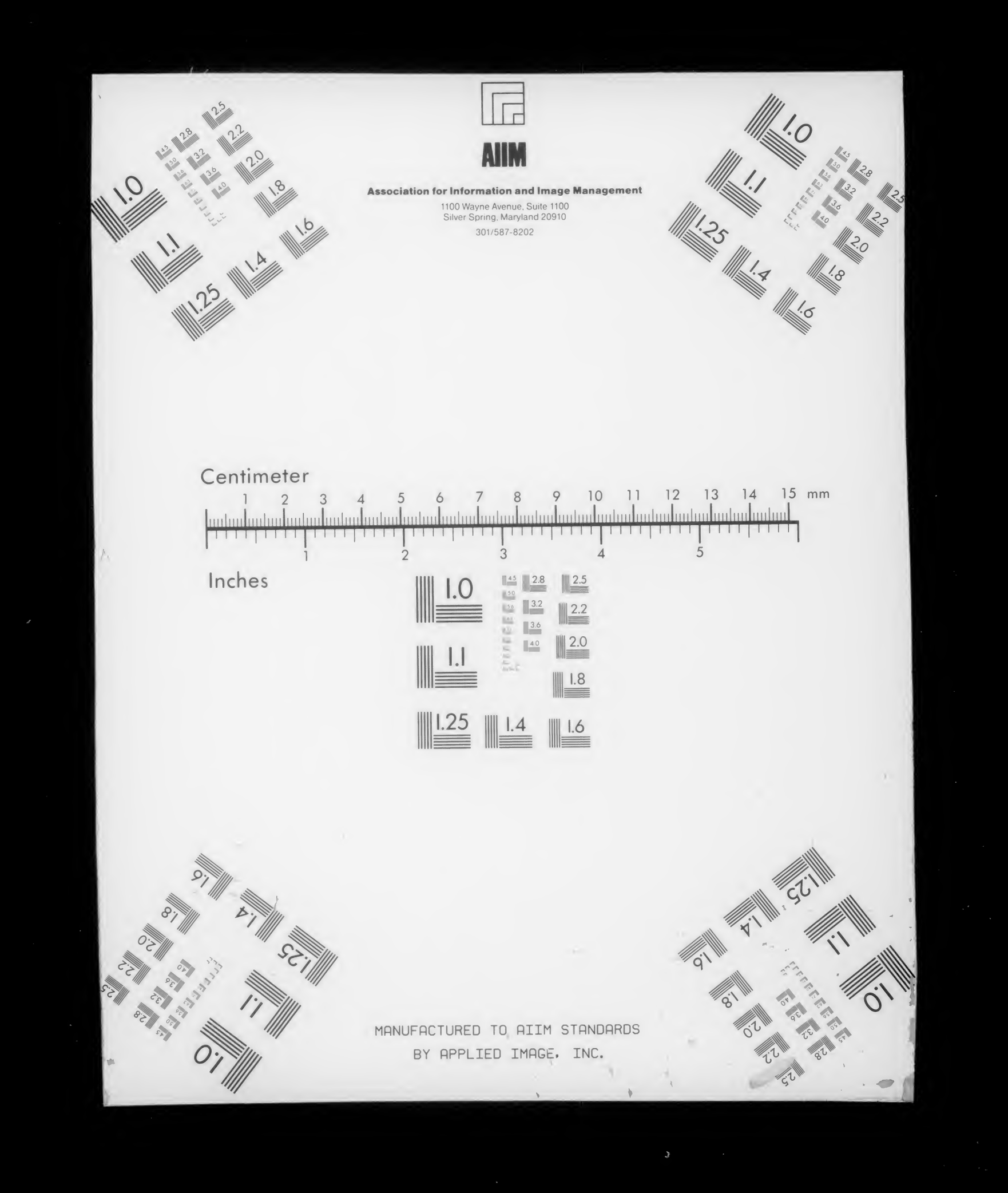
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# Memorials

OF

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# MEMORIALS

OF

# JOHN DANIEL MORELL,

M.A., LL.D.

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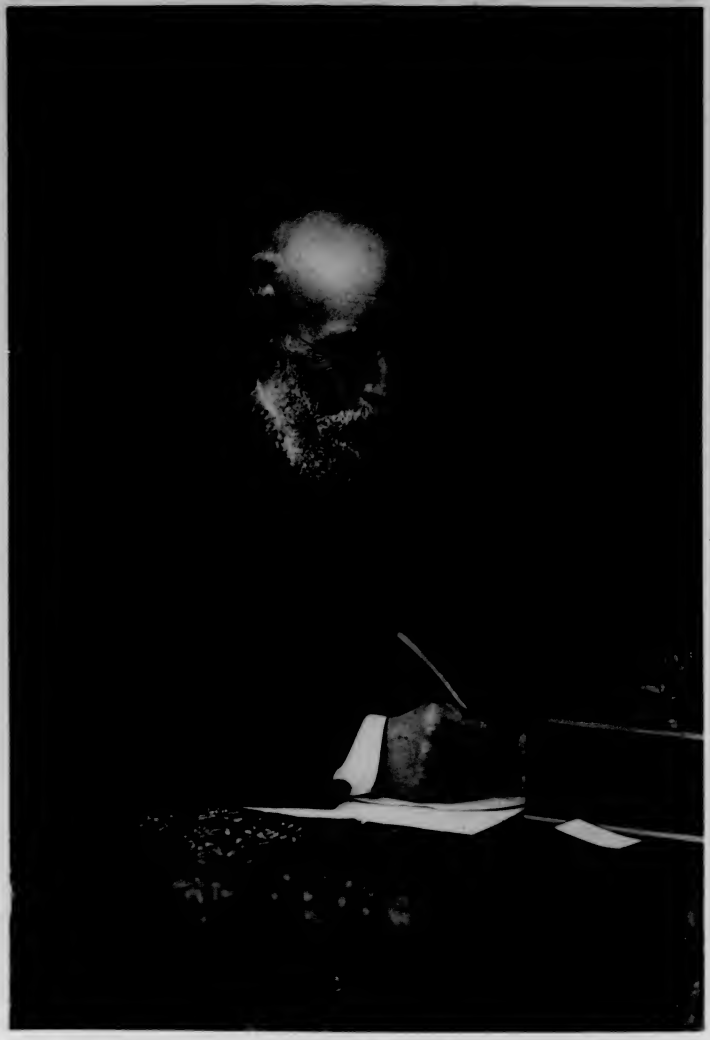

*From a Photograph taken by Thos. Fall, 1883.*

Yrs affy

J D Morell

# MEMORIALS

OF

# JOHN DANIEL MORELL,

M.A., LL.D.,

*HER MAJESTY'S INSPECTOR OF SCHOOLS.*

BY

ROBERT M. THEOBALD, M.A., M.R.C.S.

London:

W. STEWART & CO., 41, FARRINGDON STREET.

MDCCCXCI.

UNWIN BROTHERS,
PRINTERS,
27, PILGRIM STREET,
LONDON, E.C.

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# Preface.

THE Memorial Volume which is here offered to the relatives, friends, and admirers of the late Dr. Morell is intended rather as a faithful portrait in miniature of the subject than as a sufficient account of his life and work. Dr. Morell's life was quiet, uneventful, full of steady work and intellectual activity, but without any memorable occurrences which would be of public interest if told in a biography. He has left very few letters, which are such indispensable material for biographic portraiture. His work as Inspector of Schools was of that kind which, while it is formally recorded in Reports and Blue Books, is written far more durably in the personal influence which he exerted on the teachers and children who came under his inspection. These records might have been indefinitely multiplied, for Dr. Morell had a quite exceptional faculty for winning the personal affection as well as official confidence of those for whom and with whom he

laboured. But this kind of friendship does not lead to letter-writing: it is a lasting power for those who have experienced it, and in its entire results, extending over a very large and a very important class of the community, it leaves deep traces in the interior life and character of society. His work as an exponent of philosophical ideas and systems deserves a larger appreciation than we have been able to afford to it in this brief volume. The full estimate, however, belongs more to the historian of the intellectual life of the nineteenth century than to private biographers; and when this greater history is written, it will doubtless indicate the mode and extent to which the philosophical and theological growths of this century bear traces of the teachings of the "History of Speculative Philosophy," the various manuals of philosophic study, and especially the "Philosophy of Religion," by which Dr. Morell endeavoured to impress his ideas on his generation. To this even his grammars and his elementary treatises on logic contributed, being written with the view of showing the mode in which all language and the formal structure of all mental processes illustrate the abiding laws of thought and reason.

The sketch of Little Baddow Manse, where Dr. Morell was born, is taken from a drawing made many years ago by Miss Charlotte Morell, the daughter of Dr. John Morell, uncle of J. D. Morell. The house remains substantially the same as it has been for more than a hundred years. The chapel adjoining is unaltered externally, but within the last few years it has been



completely reconstructed internally; pulpit, galleries, and seats being newly arranged. In the adjoining graveyard Dr. Morell's father and mother are buried, as well as a good many other members of the family, and their resting-places are marked by suitable monuments and inscriptions. The portraits represent Dr. Morell as he appeared in early manhood, and in middle and advanced life. We are well assured that all these memorials of one so much beloved will be valued by those for whom this small volume is intended. A portrait of Mrs. Morell is added, as she appeared during the most active period of her life, before fatal disease, which lingered long before bringing a fatal issue, had shadowed her features and clouded their ever-genial expression with the sad reflections of pain.

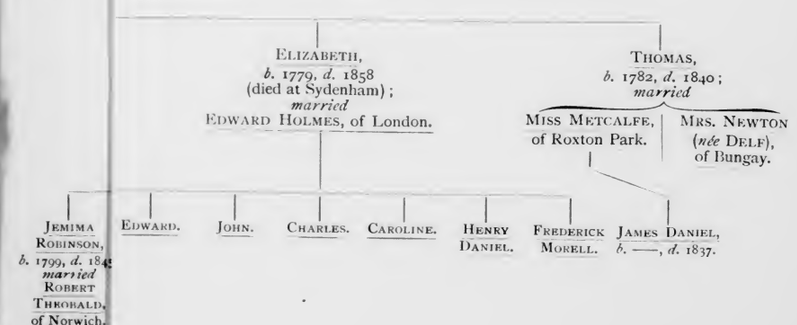
The issue of this volume has been somewhat delayed by the investigations required for the construction of the family tree which is added to this volume. Such investigations become difficult and laborious when an attempt is made to carry them back beyond the commencement of the eighteenth century. The Morell family belonged to the race of French Protestants who were exposed to such bitter persecution at a time when all classes of religionists, Protestant as well as Catholic, looked upon prisons, instruments of torture, axes, gibbets and fagots, as means of grace and lawful methods of defending and propagating religious beliefs. A family which belonged always to the persecuted, not to the persecutor class, was likely to be very much scattered; its records would be scantily chronicled, and

imperfectly preserved. Consequently all family traces cease when the backward look travels beyond the eighteenth century, and the genealogical chart vanishes when it reaches the third or fourth generation before the subject of this memoir. On the other hand, the collateral lines of later descent might be very much extended; but such family details need not be given to the general public. They will be supplied to those who are likely to prize them. The more limited table here given will, it is ventured to suppose, be valued by all those who for any reason take a friendly interest in this slight biographical sketch.

This little memorial volume has been compiled in order to meet the wishes of many friends expressed through Dr. Morell's executors, Mr. Morell Theobald, Mr. William Theobald, and Mr. Alfred Neild, who will be glad to supply copies to any relatives or old friends who may wish to possess some such memento. Applications should be sent to Mr. M. or W. Theobald, 23, St. Swithin's Lane, E.C.

R. M. THEOBALD.

5, *Grosvenor Street, W.*,
*September*, 1891.



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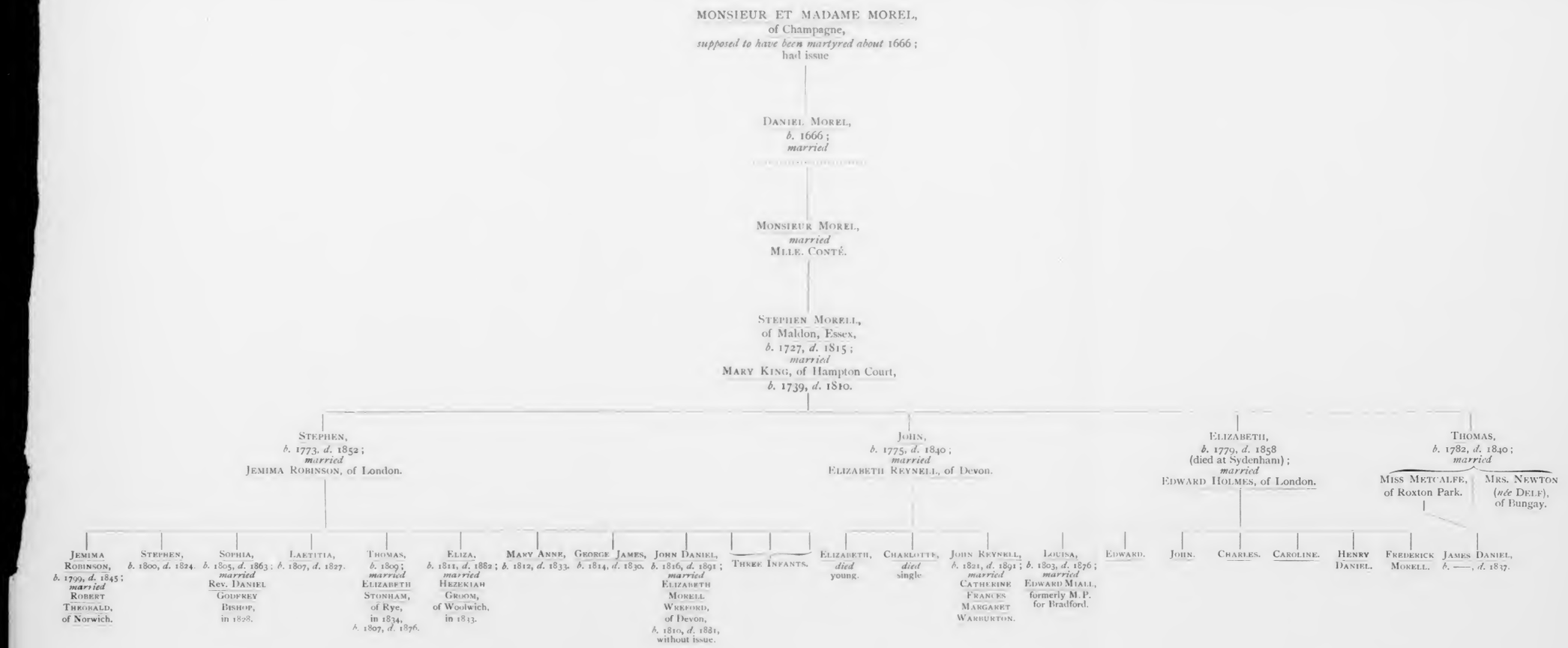
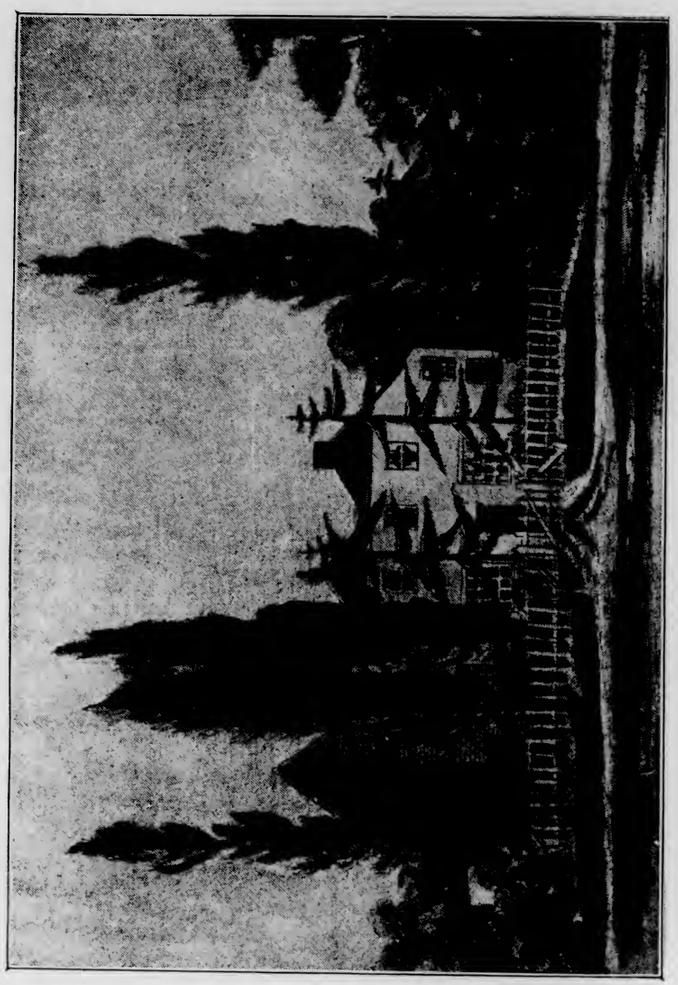

MONSIEUR ET MADAME MOREL,
of Champagne,
supposed to have been martyred about 1666;
had issue
DANIEL MOREL,
b. 1666;
married
MONSIEUR MOREL,
married
MLLE. CONTÉ.
STEPHEN MORELL,
of Maldon, Essex,
b. 1727, d. 1815;
married
MARY KING, of Hampton Court,
b. 1739, d. 1810.
STEPHEN,
b. 1773, d. 1852;
married
JEMIMA ROBINSON, of London.
JOHN,
b. 1775, d. 1840;
married
ELIZABETH REYNELL, of Devon.
ELIZABETH,
b. 1779, d. 1858
(died at Sydenham);
married
EDWARD HOLMES, of London.
THOMAS,
b. 1782, d. 1840;
married
MISS METCALFE,
of Roxton Park.
MRS. NEWTON
(née DELF),
of Bungay.
JEMIMA ROBINSON, b. 1799, d. 1845; married ROBERT THOROLD, of Norwich.
STEPHEN, b. 1800, d. 1824.
SOPHIA, b. 1805, d. 1863; married Rev. DANIEL GODFREY BISHOP, in 1828.
LAETITIA, b. 1807, d. 1827.
THOMAS, b. 1809; married ELIZABETH STONHAM, of Rye, in 1834, b. 1807, d. 1876.
ELIZA, b. 1811, d. 1882; married HEZEKIAH GROOM, of Woolwich, in 1813.
MARY ANNE, b. 1812, d. 1833.
GEORGE JAMES, b. 1814, d. 1830.
JOHN DANIEL, b. 1816, d. 1891; married ELIZABETH MORELL WREFORD, of Devon, b. 1810, d. 1881, without issue.
THREE INFANTS.
ELIZABETH, died young.
CHARLOTTE, died single.
JOHN REYNELL, b. 1821, d. 1891; married CATHERINE FRANCES MARGARET WARBURTON.
LOUISA, b. 1803, d. 1876; married EDWARD MIALL, formerly M.P. for Bradford.
EDWARD.
JOHN.
CHARLES.
CAROLINE.
HENRY DANIEL.
FREDERICK MORELL.
JAMES DANIEL, b. —, d. 1837.



THE CHAPEL AND MANSE, LITTLE BADDOW, BIRTHPLACE OF DR. MORELL.

# Memorial.

JOHN DANIEL MORELL, M.A., LL.D., H.M. Inspector of Schools, was born at Little Baddow Manse, Essex, June 18, 1816. His father, Rev. Stephen Morell, was Congregational minister at this little village for over fifty years: he settled there in 1799, and there he died in 1852.

Little Baddow is five miles from Chelmsford, and about six miles from Maldon; a most sequestered spot in a sparsely populated agricultural district. The chapel was built when the Five Mile Act was in force, and village Dissenters were obliged to keep their assemblies at a safe distance from market towns. Stephen Morell was a scholarly, thoughtful man, most deservedly loved and revered by all his neighbours, and by all who knew him—the ideal type of a village pastor. His large family, in which John was the youngest, obliged him for some years to supplement his income by teaching, and it was in his father's

school that John Daniel received the first rudiments of education. When Stephen Morell died, his son Thomas, who had assisted him for some years as colleague, succeeded to the pastorate, and remained there until 1878. Thomas still survives, the last of his family.

The Morell family was originally French; they were Protestant refugees at the revocation of the Edict of Nantes, and were, like many of their countrymen, driven to a foreign shore by persecution.

The following account is taken from Dr. Smiles' book on the Huguenots:—"At a village in Champagne, during a dreadful day of persecution, when blood was streaming in the streets, two soldiers entered the house of a Protestant, and, after killing some of the inmates, one of them, seeing an infant in a cradle, rushed at it with his drawn sword and stabbed it, but not fatally. The child was snatched up by a bystander, who exclaimed, 'At least the babe is not a Protestant,' and saved it. The child proved to be a boy, and was given to a Protestant woman to nurse, who had a male child of her own at the breast. The boys grew up together. When old enough they emigrated to Holland together, entered the army of the Prince of Orange, accompanied him to England, and fought in Ireland together. There they settled and married, and the son of the one *émigré* married the daughter of the other. Such were the ancestors of the Morell family, which has produced so many ministers of religion and men of science in England."



The devout and heroic type of Christian piety, which, under the fires of persecution, became so characteristic of the Waldenses, was a family inheritance in the Little Baddow household. Fervent piety and no ordinary culture marked them as a race of teachers and evangelists. The two brothers of Stephen Morell were ministers. Thomas was Independent minister at St. Neots, afterwards President of Wymondley College, which subsequently, on its removal to Torrington-square, London, was called Coward College, and now, absorbed by amalgamation with Homerton and Highbury Colleges, is known as New College. He was both good and accomplished, and received the honorary degree of LL.D. He is still remembered by very old inhabitants of the districts about St. Neots, where he was a minister, as the good and saintly Mr. Morell. The other brother, John, was a Unitarian minister, and for some years resided on the Continent, without undertaking ministerial work. The family bias showed itself in Stephen Morell's family; three of his sons, Stephen, Thomas, and John, became Independent ministers, and probably the same vocation would have been adopted by other sons who died before their career in life was fixed. Stephen, the eldest son, was settled first at Exeter and then in Norwich, but died in the twenty-fourth year of his age, in the year 1824. His much-attached friend, Rev. Thomas Binney, wrote his memoir in a curious and characteristic volume, in which, unconsciously, the biographer drew his own portrait more conspicuously than that of his subject.

Naturally, therefore, the youngest son, John Daniel, followed

in the footsteps of so many of his elders of his own and former generations. He was a studious, thoughtful youth, and tradition still speaks of his solitary rambles when a young child, and of a reply which he made to the eager and perhaps rather querulous inquiry of his mother as to what he had been doing,—"Meditating, mamma!" That his mind was early fixed on the ministry as his destined vocation we know from the fragment of autobiography which he himself gave at his ordination, in answer to the question what had determined the selection he had made in taking the ministerial office. In this address, delivered in 1842, he said:—

"If anyone should wish me to point out the when and the circumstances under which such a desire was formed and grew up into a determination in my mind, I frankly confess that I am unable to state them. I never thought, as far back as my memory can carry me into the fading landscapes of my past consciousness, of devoting my mind to any other employment. I looked upon it as my destination almost from a child. Not that I was taught to do so, but because it was the natural bent of my mind. Every hour I spent as a school-boy over the pages of antiquity, I well remember to have regarded as so much preparation for the ministerial office; and, as my mind opened to understand more fully what that office included, it only made me more earnest, by the cultivation of the religious feelings, as well as the mental faculties, to make that preparation more advanced until I should declare my determination and act upon it."



Accordingly, in 1833, he was admitted as a probationer to the College established at Homerton for the education of Dissenting ministers. He entered upon this course of study in January, 1834, and continued until June, 1838. The president and theological tutor was the venerable Dr. John Pye Smith; the classical tutor was Dr. Morell's brother-in-law, Rev. D. G. Bishop, who afterwards joined the Church of England, and died at a very advanced age a few years ago. It is evident from his letters that the class work of the College was by no means sufficient to satisfy his eager thirst for knowledge and culture. Besides this routine work he studied, in conjunction with a fellow student, several Greek authors, outside the College curriculum, such as Sophocles, Herodotus, Plato; with the practice of Latin and Greek composition. He became also a fairly competent Hebrew scholar; and, as a preparation for more extended studies on the Continent, he made very successful efforts to attain a mastery of French and German. It may here be noted that he became in later life accomplished in many modern languages, and that he could converse easily in French, German, or Italian. His mathematical studies also were not neglected, but do not appear to have extended beyond the range of Euclid and Algebra.

A reference to the venerable theological tutor of Homerton College, in one of his letters to his brother Thomas, is very interesting. "I am," he says, "as you know, in Dr. Smith's class. His lectures are certainly a prize which one can hardly estimate enough. You feel assured, when you have heard him discuss a

subject, that you have heard almost all that can be said about it. He is a blessed man, and seems to know everything." The words, "he is a blessed man," describe faithfully the impression which the good Doctor produced on all who knew him—a noble old man, loved by little children, and admired by all capable of appreciating ripe scholarship and liberal opinions, united to a gentle, gracious, and saintly character.

Dr. Morell had originally intended to enter upon his ministerial duties as soon as his theological course at Homerton was completed. But at the close of this stage of his preparation he found himself in a weak state of health. Several of his brothers and sisters had died of consumption in early adult life, and doubtless the possibility of this untimely arrest of his plans presented itself before his mind. He also thought that if his days were not shortened, yet his health might be such as to render him unable to undertake the arduous toils of pulpit and ministerial work. He therefore determined to qualify himself, by more extended studies, for tuition, in case that might be forced upon him.

Accordingly, on completing his course of theological and classical study at Homerton—so largely augmented by his own voluntary labours—he obtained one of the bursaries for students to Glasgow University, founded by Dr. Williams. Here he studied logic under Professor Buchanan, moral philosophy under Dr. Fleming, classics under Professors Ramsay and Lushington,



natural philosophy under Professor Meikleham, and mathematics under Dr. Thomson, father of the distinguished physicist, Sir William Thomson. The same untiring industry marked his study here. In one of his letters he writes, with the quick sense of humour eminently characteristic of his mind: "I begin now to write Greek verses like Homer himself; and, as I have written some of Milton into Homeric Hexameters, you may not be surprised one day to see the 'Paradise Lost' put in the garb and language of the 'Iliad.' Nay, logic and mathematics and Greek verse are so associated now in my mind that perhaps I may write a 'Treatise on Algebra in Elegiacs,' or turn Dr. Whately into Iambics." As might have been expected, his chief attractions were to be found in the classes of logic and moral philosophy, in both of which he took the highest places and the first prizes.

The practice of preaching, which he began at Homerton, was occasionally continued at Glasgow. He preached once for Dr. Wardlaw, and, in reference to a sort of mission pulpit which he had occupied, he describes, in an amusing style, his audience of poor people, who would come "walking through the snow to the room without shoes or stockings, or bonnets or caps, and sit all the while quite contented with the snow melting from between their toes." He took his B.A. degree, with honours, in 1840, and M.A. in 1841. His academical distinctions culminated in the degree of LL.D., which the University of Glasgow conferred upon him in 1860. At Glasgow he was student and fellow-lodger for part of the time with George Dawson; their friendship

lasted as long as their lives. Perhaps this friendship had something to do with the taste and faculty for popular lecturing in which Dr. Morell was frequently engaged at different periods of his life.

In May, 1841, within a week or two of leaving Glasgow, he commenced a course of study at the University of Bonn, which lasted during the summer term of that year. This short course was of immense importance in fixing his mind in the direction of philosophical study. But he did not even here confine his attention to philosophy—theology and exegesis came in for a share. One of his letters gives a very charming picture of student-life in Germany, and of the zest with which he entered into it. "Imprimis," he writes (June 3, 1841), "I get up tolerably early, for example is catching, and a German thinks it extremely lazy to be in bed after six o'clock. I breakfast between seven and eight upon most glorious coffee and rolls, which are made with milk, and eaten without butter. They are called 'Milch-brodchen.' At nine o'clock I go to College to hear lectures on the Book of Isaiah, which are very valuable, and give constant practice in the study of the Hebrew language. The Professor, Mr. Black, is one of the most celebrated critics in Germany. At ten o'clock, twice a week, I hear lectures on Plato and the Platonic philosophy. Dr. Delbruck, who gives them, is a very pleasant old gentleman, whom I have visited several times, and who has shown me much attention. At one o'clock I hear a very valuable course on the 'History of Modern Philosophy,' by Dr. Brandis,



who is likewise a universally celebrated professor and author. At four o'clock in the afternoon I attend Fichte's class, four times a week; he teaches modern German metaphysics. We meet likewise once a week in his own house, to talk over the subjects of the lectures, and propose questions that may occur to us. There are one or two other minor things that I likewise attend to, which it is not worth while here to take up room in mentioning. I can now follow the Professors in their lectures very well. . . . One young man, whom I met at Professor Fichte's, comes every day to my rooms, and we teach each other, alternately, German and English. He is a very nice fellow, and has done at least one service to me. It is this—he asked me one day if I would have any objection to give instruction in English to a German Countess and her son . . . in fact, if I chose, I could get plenty more teaching. . . . I have had the rather tempting offer of being English teacher to the young Prince of Prussia for the next semester." He did not accept this "tempting offer," as he was anxious to complete his studies, and return to England.

After pursuing these literary and philosophical studies for four years, his health appears to have become stronger and more settled, and he resolved to adhere to his original intention of entering the ministry. For some months he preached pretty regularly in various pulpits in and near London, until in August, 1842, he entered upon his career as Independent Minister at Gosport. After a probationary course of two months, he was fully ordained on October 27 of that year (1842). The answers

which he gave to the Ordination questions indicate that his mind was opening to receive a broader theology than that traditionally accepted in the body with which he associated himself. His mode of stating his acceptance of the orthodox doctrines of Evangelical theology indicates that he had become identified in sympathy with a system or structure of philosophical theology very nearly approaching that which Coleridge had been already teaching, and which Whately, Arnold, Maurice, Trench, and others afterwards more completely developed, and which orthodox authorities of that day looked upon as dangerously near to rationalism and neology.

A few outlines of his sermons have been preserved, as well as a complete list of all that he delivered from September, 1842, to November, 1847. It is difficult at this time to ascertain what sort of impression his preaching made upon his hearers. The present writer has a dim recollection of a sermon he preached at Holloway in March, 1847, from 2 Peter i. 4: "Whereby are given unto us exceeding great and precious promises, that ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." The real theme of the sermon was contained in the words "That ye might be partakers of the Divine nature," and the complexion of the text indicates the reflective, philosophic style of his pulpit addresses. The sermon was thoughtful, but not stirring; full of instruction and suggestion, but deficient in the unction so much valued in Evangelical circles—not the sermon of a revivalist or



alarmist, with a lurid background of wrath and destruction, but of a messenger of the kingdom of heaven. It may be taken for granted that this sermon was a valuable educational influence for one of the young hearers, who then and there grasped the idea of the essentially divine quality of human nature, which has remained as a precious intellectual conviction and spiritual power ever since. His conception of salvation was large and comprehensive, not escape from doom, but development of character by the culture and perfecting of the Divine element in human nature. By his preaching he endeavoured to "save" his hearers not only from wrath to come, but from present ignorance, frivolity, folly, and from mental and spiritual stagnation. His career at Gosport ended in September, 1845.

Dr. Morell began his career as an author very soon after leaving College, and at first, as might be expected, his literary faculty was busied with his own pursuits as a minister. He published a small, but very weighty pamphlet entitled "The Evangelical Alliance: What it is, and What it ought to be," showing the fallacy of seeking union among Christians on a merely scholastic or intellectual basis—union of creeds being so much less broad and deep than union of hearts. About the same time his interest in the musical department of public service led him to write a small work on Congregational Psalmody. The book itself was almost melodious in its style as well as in its topic. The motto on the title-page was taken from the "Twelfth Night"—

"How dost thou like this tune?
It gives a very echo to the seat
Where Love is throned."

Unfortunately this very charming little volume came to an untimely end. It had been sent to the printer—J. Unwin, then in business at 31, Bucklersbury, when a fire which destroyed a large amount of property consumed the manuscript, even before it was printed. Other literary interests and schemes very soon displaced the design which this little work was intended to carry out, and the subject was never again taken up.

While at Gosport he appears to have come to the conclusion that pulpit and pastoral work were not adapted to his special type of mind and character; and, when he left Gosport, he resided for some time in London, occupied in private tuition, superintending the studies of youths or young men at University College. So that he was a practical teacher before he became an Inspector. But his preaching was only gradually discontinued. Even after he became an Inspector of Schools he was often in the pulpit on Sundays, and lecturing on other days. We may in truth say that he really remained a minister all his life, only his office was exercised not in the pulpit, but in his study, and in the schools which he inspected.

With the year 1847 his pulpit career came to an end, and he rarely preached afterwards. He was, however, always attracted by theological questions, and not unfrequently gave lectures on some of the debatable topics on the borderland of orthodoxy.

*From a Steel Plate Engraving by Alfred Roffe, published July, 1852.*

J. D. Morell

Thus one of his lectures is on the Antiquity of Man, and the bearing of the scientific conclusions which had been or might be reached on this topic on the narrative in Genesis. Another on the Eternity of Future Punishments, a tenet which he very early abandoned. Throughout his life, by a mental necessity, he looked at all questions from a philosophic point of view, and held loosely by any dogmas that rested mainly on authority. Thus the theological discussions which occasionally engaged him in later life and found expression in popular lectures were really offsets or extensions of his philosophic teaching.

A collection of Dr. Morell's popular lectures might make an interesting volume. Besides the semi-theological lectures we have referred to, there are several on Education in its relation to Health; its growth and development in England; on National Education in Prussia, America, and England. There is a short series on the philosophy of the human mind: one on Conscience, as ideally exemplified in Kant; a lecture on War; one or two on German poetry; one for Schiller's centenary; one on War; a series on celebrated cities—Pompeii, Athens, Alexandria, and London; one comparing the style and English of Shakespeare and Milton.

Two very interesting and able lectures are devoted to Lord Bacon; one referring to his life and character, the other to his philosophy. It is worthy of remark that Dr. Morell in estimating the moral character of Lord Bacon is not misled, as so many critics have been, by the fascinating, but libellous picture drawn

by Macaulay. He vindicates his character from the worst imputations levelled at it by the calumnies of Macaulay and Campbell, and shows conclusively that, although not faultless, he did not deserve the injurious charges that had been made. All these lectures are admirably lucid in their arrangement of topics, and in their exposition both of facts and principles. Some of the chapters in the volume entitled "Philosophical Fragments," had been delivered as lectures before being issued in a more permanent form.

After leaving the ministry, Dr. Morell's theological position was very much modified. He never really renounced the orthodoxy in which he was brought up. He remained a steady and regular attendant on public worship among the Dissenters for many years, while in the North of England; but afterwards he frequently attended the services of the Church of England. His latest church-going, however, was at the Unitarian Church at Hampstead, where he much valued the ministry of his friend, Dr. Sadler. Perhaps in the theology of Dr. Martineau his own ideas were more clearly represented than in that of any other school of theological teachers, although it is fair to say that he was as much attracted by the philosophical depth and exquisite literary charm of Dr. Martineau's teaching, as by its sufficiency as an expression of that which is most vital in Christianity. Indeed, his conception of the essential nature of religion, as expressed in his very thoughtful book on the "Philosophy of Religion," is one which Dr. Martineau disavows. It is substantially that of Schleiermacher, and defines religion in its essence as consisting in *feeling*, and the precise form which differentiates religion from every other kind of feeling is, that it is a sense of infinite dependence, and rests on the intuition of an absolute, infinite, and eternal Being, from whom our own limited and conditioned consciousness is derived.



During his residence at Gosport his mind was really much more devoted to philosophical studies than to theology; and very soon after leaving that town, in the year 1846, before completing his thirtieth year, he published, in two volumes, his "Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century." The publication of this very learned and thoughtful work was the turning-point in his career. By it he at once took rank among the best philosophical thinkers of his time, and retained this representative position during the rest of his life. By it he was brought into relation with the most eminent men of his day. In his own special topic his most valued correspondents were Dr. Ulrici, of Hallé, and Victor Cousin, in Paris. A letter addressed to him in 1862 by Professor Mansel is interesting as showing that his influence as a teacher was felt by some whose philosophical attitude was very different from his own. With the hard logic of Dr. Mansel, Dr. Morell was certainly never in sympathy, but he admired the rigour of his thought and the incisiveness of his exposition of the doctrine of the relativity of human knowledge. Dr. Mansel writes:—"I owe you a debt of gratitude in many ways, and my sense of this

obligation is not diminished by some differences of opinion. Your 'History of Modern Philosophy' was the book that, more than any other, gave me a taste for philosophical study many years ago. And now, some sixteen years after its publication, it remains, as far as I know, the best book on the subject that we have in English."

During the rest of his life Dr. Morell continued his philosophical studies and speculations, for this he regarded as the chief aim of his life. He never lost an opportunity of promoting these studies, and even when inspecting a village school would generally himself give a very suggestive lesson in grammar, which he regarded as the starting-point of metaphysics, the very foundation of logic and psychology.

At various times he published treatises on the historical or speculative aspects of metaphysical science. In 1848 he delivered in Edinburgh and Glasgow four lectures, which were subsequently published in a volume entitled, "The Philosophical Tendencies of the Age," and these lectures very clearly show the standpoint which he then took. He criticised adversely first the philosophy of Comte, or Positivism, which ignores all occult, intuitional sources of knowledge, bases morals on experience and utility, and sees in universal humanity the highest realisation of spiritual life. The second lecture deals with Individualism, which makes private consciousness the test of truth and the ground of certainty. The third discusses Traditionalism, which



represents truth as a Divine revelation given in the remote past, occasionally renewed in later times, and passed on from one generation to another by authority residing in an ecclesiastical organisation. These systems he repudiated, and expounded, as the desired alternative, the system of Eclecticism, or the Philosophy of Common Sense (*Communis Sensus*), which looks upon humanity itself as the depository of truth, and truth itself as gradually and organically developed by evolution in human history,—all resting on the individual intuitional consciousness as the ultimate basis of all that we know of infinite and eternal verities.

A few years before his death, Dr. Morell published a "Manual of the History of Philosophy," which epitomised the descriptions of philosophical systems given in his earlier volumes, and brought down the survey to the time of his writing. About the same time he published his "Introduction to Mental Philosophy on the Inductive Method," and in this book his own philosophical standpoint is more clearly presented. The same eclectic method is shown as in the earlier works, but the range of observation is much more extended, and the psychologist is confronted with all the facts bearing on the nature and working of human faculties which are brought to light by biology, physiology, social, national, and universal history, by travel, the study of aboriginal and savage races, and by various facts in all branches of scientific study. In these writings he was much influenced by his study of Herbert Spencer's philosophy, and by his friendship with Dr. Carpenter and other eminent physicists

and men of science. He was thus led to put a more strictly inductive character upon his philosophical speculation, and to seek for its data not only in the individual consciousness, but in the largest possible gleaning of relevant facts brought to light by all classes of observers.

In the year 1849, "The Philosophy of Religion" appeared, to which we have already referred—a valuable and thoughtful book, which has had a formative influence on many young theological students, and is remembered as marking an epoch in their intellectual development.

In 1878 he gathered up some of his lectures into a book of "Philosophical Fragments," in which he expounded the teaching of Leibnitz, Kant, and the later German metaphysicians, and then discusses on his own account the theory of human knowledge.

The most important result, to himself personally, of the publication of his speculative and historical survey of modern philosophy was that it led to his appointment, in 1848, as H.M. Inspector of Schools, he being one of the earliest appointed, and for some time the only one for Dissenters. Lord Lansdowne was then President of the Privy Council, and the scheme of Government Education which was afterwards so completely developed by Mr. Forster was just taking its rise. Lord Lansdowne was desirous of including some representatives of Dissenters among the Inspectors, and, in looking for those who had earned distinction in literature, his attention was naturally directed to the young Dissenting minister, whose "History of



Philosophy" was then attracting considerable attention. After some hesitation the post was accepted, and the work thus entrusted to him occupied the best part of his time and energy for thirty years, when he finally retired.

As H.M. Inspector of Schools, and a diligent, faithful, and hardworking one, his opportunities for independent study and authorship were so limited that a man of more self-indulgent type would have failed to recognise that such opportunities existed at all. But as the hardest workers are exactly those who best use their leisure hours, so it was with Dr. Morell. And the one of his habits that contributed most materially to his constant literary activity was his early rising, which continued throughout life, and enabled him to get through a large amount of work, in writing and study, before the rest of the household had left their chambers.

During the latter years of service in the Education Department, he was Editor of *The School Magazine*, the earliest venture of the kind ever made in England, to which, among other interesting matter, he contributed several charming little songs and ballads translated from the German. After his retirement, he translated from the Italian "Bosco's History of Italy," adding to it so as to bring the history to later times. And from the German he translated into elegant and felicitous English the celebrated story by Professor Hausrath, entitled "Antinous."

Dr. Morell's English style was remarkably easy, natural, and

forcible; he always expressed himself with lucidity, and without any strain after rhetorical embellishment. It was a style utterly destitute of mere glitter or self-consciousness, in which the reader's attention was concentrated on the theme, and forgot the medium through which it was conveyed. A goodly number of educational works was a secondary result of his occupation as Inspector of Schools, especially his books on grammar, which have been for many years text-books both in public and private schools in English-speaking countries all over the world. Doubtless he is more widely known as the author of "Morell's Grammar," and "Morell's Analysis of Sentences," than by his other and profounder writings. These grammatical treatises have had a very wide circulation in all English-speaking countries, and have taken the place which Lindley Murray formerly occupied. They have also given an impulse to a more philosophical study of the science of language, as a reflection of human nature and the laws of mind, operating in thought, feeling, and will, and finding representative expression in speech. His contributions towards the development of the scheme of Government education are contained in the annual reports which he wrote as Inspector, and which are published in the Minutes of Council. These reports, especially the earlier, are in truth exquisite literary studies in the philosophy of education, written always in a clear and vigorous style. As an Inspector he earned, not only the admiration, but the affection of the many teachers on whose work he had to report. A teacher in one of the girls' schools thus describes her impressions of him:—



"I have a vivid recollection of those three occasions as the pleasantest I ever spent with one of H.M. Inspectors. Of course, those gentlemen are apt to be formidable personages to children and teachers, especially to nervous young teachers; but it needed but one glance at the pleasant face, and but one touch of the kindly hand, to make one feel that here was no severe martinet or hard taskmaster, but a genuine friend. What had been dreaded as a trying ordeal turned out a bright experience, upon which we could look back with pleasure, while it lightened the burden of the next year's work with the confidence that all that was well done would be well appreciated, and that the inevitable shortcomings incident to youth and inexperience would be judged with the toleration of wide knowledge, wide experience, and wide sympathy."

At the same time he was always absolutely just and fair; his desire to please did not make him blind to faults or deficiencies, but only anxious to effect reform and improvements with the least possible friction and irritation. Every teacher felt at ease in his presence, able to consult him as a friend, and to rely on his judgment and help. With the children, too, he was equally popular; one of the teachers writes:—

"He had the power of drawing from the children all they knew. His kindly manner put them at ease, and his skilful examination so brightened their intellects that they did as well on the examination day as on any day in the year."

His grammar lessons were especially memorable, and gave to the teachers themselves a sense of the dignity and importance of these elementary studies that must have reflected favourably on all their teaching. One of the subjects in which he always took a deep interest was music. He was a born musician—skilled in part singing as well as in songs—a good amateur pianist, and with some skill on the flute and violoncello. He was accustomed to train the choirs in any church with which he was connected, and to organise choral and instrumental classes among his friends and neighbours. And, while examining the musical classes, his bass voice could generally be conspicuously heard among the childish soprani, who forgot for the time that he was their critic, and only thought of him as supplying the musical ground of the harmony.

He had also a great memory for individual boys, would recall them from year to year, watch their changing looks as indicating improved or deteriorating health, single out those who looked half fed or insufficiently clothed, and watch their games and amusements. While inspecting, he seemed absorbed in his work, taking a human and sympathetic interest in the cares, and tasks, and joys, and sorrows of all around him, both teachers and taught; and often his generous nature led him to give valuable personal help to those who were needy, unfortunate, or afflicted, who thus learned to love him as a benefactor as well as respect him as a representative of State authority and power.

The following personal recollections by Mr. Owen, one of his



colleagues, give a good impression of Dr. Morell as an Inspector of Schools:—

"My first recollection of Dr. Morell is about twenty-five years ago, when he came to inspect the school where I was a pupil teacher. His gentle appearance and kindly manner dissipated in a moment the nervous dread I had of the 'Inspector.' I was then much more sensitive to praise or blame than it seems to me—with exceptions—young people are nowadays. A word before my master or my fellow teachers, or in the hearing of my own children, which should have expressed his displeasure with me or my work, would have crushed me. But when he told me in his encouraging way that I 'had done very nicely,' that 'he wished all examination papers gave him as little trouble as mine,' and other similar commendations, I felt encouraged as I never had before to further effort. I recollect, a year or two afterwards, when he came to inspect the school again and I was an assistant, how easily he unbent himself. When, in the afternoon, he was driven by one or two of the managers, in company with the masters and myself to visit a famous scene in the neighbourhood, how gently he turned the conversation when there was a tendency to 'talk shop,' and how he encouraged me to join in, who would else have only modestly listened.

"I joined him as his assistant in 1871, and from then, till his retirement in 1876, he was not only my official chief, but counsellor, helper, and friend. He was never too busy to help me out of any

difficulties in my reading—especially in Latin and Greek—and his advice was always cheerfully given. The whole time of our official connection was absolutely unruffled by a harsh word or even an impatient gesture, although I felt sometimes that my inexperience, and perhaps inaptitude, must have been trying to him. The same natural, unaffected sympathy and kindliness was evident in his relations with managers and teachers. I remember no case of friction or ill-feeling—no complaint of injustice or neglect. All felt that, while unflinchingly doing his duty to the Department, he had the fullest *sympathy* with the difficulties of both managers and teachers, and especially of the latter. In illustration of this, I remember often how extremely reluctant he was to enter on a teacher's parchment anything in the way of fault-finding, even when it was deserved; because he knew that the entry would be permanent, and that no after effort or success could wipe out the stain.

"On one occasion we visited a little school for the first time —one of the old-fashioned schools, under a pedagogue of the old school, who for nearly thirty years had jogged on in his own way, utterly uninfluenced by the improvements which the years—especially the later ones—had been bringing into school work. The children were *very* backward, and scarcely one of them able to satisfy the tests demanded by the Code in order to earn the grant. But what was to be written on the 'parchment' of this 'Darwinian survival'? A bare statement of the facts of the case would surely be his *quietus*. After a few moments' thought

ELIZABETH MORELL MORELL.

Dr. Morell wrote, 'M. has conducted this school for the last twenty-seven years *with satisfaction to the trustees*':—diplomatic as well as kindly."

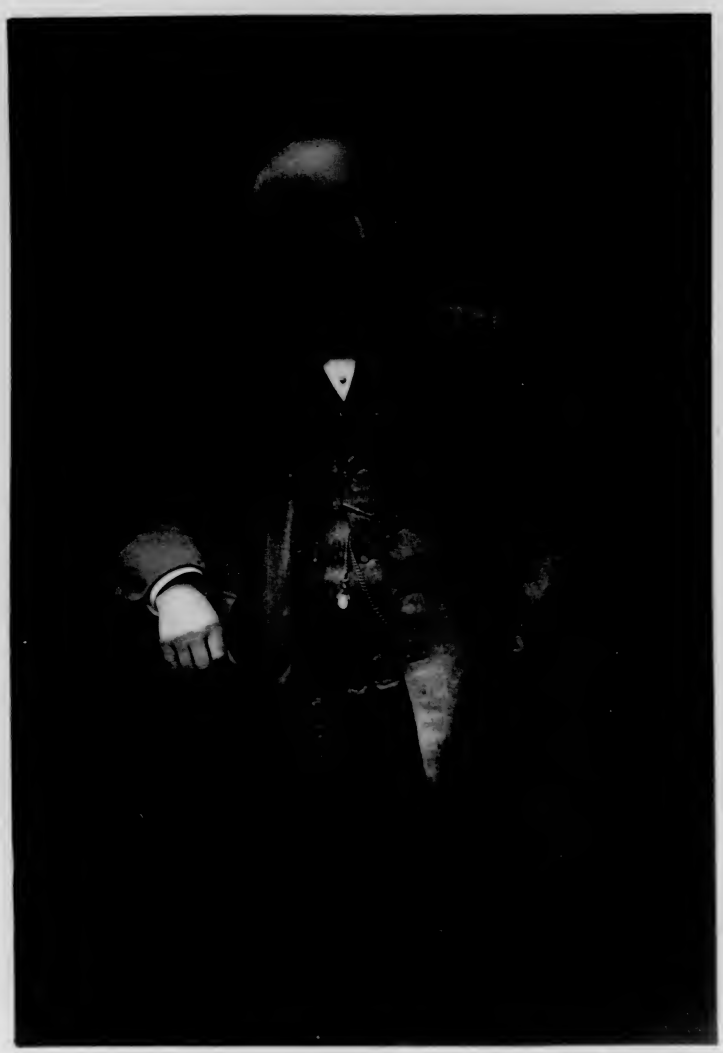
These characteristics of the Inspector may also be taken as a catalogue of his qualities as a friend and companion in social life. There was a singular charm in his manner, which made his society as attractive as it was improving. One of his friends writes: "We, who knew him well, can hardly hope to see again a face so benign, to listen to a voice so cheery, to receive counsel from a judgment so sound, or to lean upon a heart so faithful." His hospitality was large, and his generosity quite incalculable. Throughout his life, especially after he had become prosperous and fairly opulent, he was always ready, by money, advice, and influence, to assist those who directly or implicitly appealed to his bounty and kindness. Much of this is known to survivors, but it is also known that his generosity extended far beyond his immediate circle, and the full scope of it can never be fully appreciated. His memory is as blessed as his presence was genial, and no one who knew him can fail to remember him with that sort of emotional admiration that passes into reverence and affection.

To complete this brief outline of his career, it should be added that in 1843 he married Miss Elizabeth Morell Wreford, a cousin by marriage, not by closer affinity, and that their married life was closed by her death, on the 1st of March, 1881, in her sixty-ninth year. This was a perfect union of heart, soul, intellect, and will: never were two natures more completely blended. Mrs. Morell

was capable of entering into the serious and reflective studies to which her husband devoted himself, and at the same time her practical good sense enabled her to be his counsellor as well as his devoted and constant lover. In fact, his decay in health dates from her irreparable loss. He never regained his former energy. Over her grave at Folkestone he has recorded her worth and his grief in the well-known and ever-pathetic words of Horace,—"*Quis desiderio sit pudor aut modus tam cari capitis.*" They were childless; but Dr. Morell at different times adopted the daughters of relatives or near connections. Two of these have tenderly and faithfully attended to his wants during the weary and closing scenes of decay and illness.

The failure of his health began really in 1881. His disease gradually and slowly took the form of cerebral *ramollissement*, a melancholy scene for those around him, though to himself unattended with severe suffering. The most painful circumstance was his increasing consciousness, so long as his reflective faculties lasted, of gradual loss of memory, and of mental power, and his entire dependence on others. Yet even under these sad conditions his sweetness of temper and gentleness of disposition never changed, and every service rendered to him was well repaid by the grateful smiles and broken thanks with which it was received.

He died peacefully on the 1st of April, 1891, and was buried in the same grave at Folkestone which had received the mortal remains of his wife just ten years before.



*From a Photograph by Barraud, taken 1888.*

J. D. Morell.

# Dr. Morell's Work as Inspector:

CHIEFLY TAKEN FROM HIS OWN REPORTS.

By A. Owen, Esq.,
H.M. Sub-Inspector of Schools.

IN his general report to the Committee of Council on Education, in 1873, Dr. Morell says:—

"I think there can be little doubt (to anyone at least who is watching the progress of events) that the year now ending has been practically the most eventful which has ever occurred in the history of the education of our country. The labours of legislation, the fruits of discussion, the result of statistical investigation, and the determinations arrived at by School Boards in all parts of the country, have now at length begun to show their effects in a very palpable and practical manner. Taking my own district (the City of London and the Metropolitan Division of Greenwich) as a fair example, this present is certainly the *first* year in the history of English social life

in which the means and appliances actually furnished for the education of the *entire mass* of the people have appeared to be at all commensurate with the work that has to be achieved."

This was two years after the passing of the Elementary Education Act, which, by the creation of School Boards and the introduction of *compulsory* attendance, was the first real attempt at bringing *the whole* of the children of the poor within the influence of school life. He continues:—"Having myself been practically conversant with the details and the development of primary education in England for the last twenty-five years, *it may be useful at this juncture to look back on the past to see how far we have advanced*." And, first, he gives a vivid description of the condition of things "twenty-five years ago." "Here is a country," he says, "encumbered, like all the old countries of Europe, with an enormous mass of traditionary ignorance. The task of breaking in upon this dense array of stolidity was first taken up by isolated individual efforts—by men like Bell and Lancaster, whose voices were indeed but feeble utterances in the wilderness around them, but who, nevertheless, succeeded in enlisting sympathy, and in actually forming societies for furthering the object which lay so near to their hearts. These societies were supported chiefly by religious communities, and it was by their united endeavours that primary schools were established early in the present century in most of the large towns and some of the larger villages of our country." Soon "grants were given to assist voluntary societies in erecting school



buildings, and then a few years later (1839) the Committee of Council on Education was formed, in order to apply the *grants-in-aid* on a larger scale and for more general scholastic purposes."

"A year or two after the commencement of the Committee's operations, I was myself appointed Inspector of British and Denominational [*i.e.*, other than Church of England or Roman Catholic] Schools, in conjunction with Mr. Joseph Fletcher, and accordingly divided with him *the whole of England* into two large districts, of which he had the south-western portion, and I the north-eastern—he ranging from Land's End to London and Liverpool, and I from the Thames to the Tweed. About eight clerical inspectors at the same time had the duty of visiting annually the schools of the National Society from which annual grants were demanded. The total number of grant-aided schools did not probably amount to 1,000 throughout the whole country." In his report three years previously, while discussing the effects of the new Education Act in abolishing the examination by H.M. Inspectors in religious knowledge, which allowed great curtailment of Inspectors' "districts," since for the first time the Inspector visited *all* the schools in his district, he says:—"First of all, the geographical range of the districts being diminished, a large saving will be made in the time hitherto devoted to *travelling*. On this point I, at least, can speak feelingly, as one who for some years had to live in a portmanteau, with a despatch box for a study, and to travel something like 10,000 miles annually in pursuit of schools to be inspected. And although

this alarming state of things has of course long ceased, yet few of the lay Inspectors have had up to this day to range over less than five or six counties in the course of the year."

Of the character of the education given in these earliest schools, he says: "It was a fight against fearful odds, and nothing more than the most elementary form of instruction was to be thought of. The great point was to afford the largest amount of teaching by the smallest possible means. . . . Most of the teachers were men of slender education, who had taken to the work with a heartfelt personal interest in it, and had spent from four to six months in one of the training schools simply to learn the details of school method, and get a little further insight into the more important branches of instruction."

"The schools themselves partook naturally of the characteristics of the teachers. The mechanical work of school teaching was done largely by monitors, and the teachers themselves, anxious to impart all they knew, occupied a large portion of their time in pouring out their own somewhat slender stores of knowledge into the minds of the people. Hence a general interest was excited in the school by the enthusiasm of the master; and, if he proved to be a competent man, the amount of instruction actually afforded in collateral branches (such as geography, history, and the elements of natural science) was very considerable, exciting evidently a powerful influence over the scholars. But, whilst these excursions were being made into extra subjects of



all kinds, including often mensuration, algebra, and geometry, the condition of the schools in respect of reading, writing, spelling, and elementary arithmetic was often lamentably defective, and . . . the general impression of defective elementary training thus produced led to the formation of the 'New Code,' the merits and demerits of which have been so ardently discussed even down to the present day." Again, he says: "The first efforts of the Committee of Council in 1846 to ameliorate the education of the country were followed by *immediate* results. (This is in 1872, when he is commending the School Board for London for 'preferring *thoroughness* to *speed* in overtaking the educational wants of the metropolis.') Teachers were suddenly stimulated in their work, and began to add to their programme of school instruction an indefinite number of higher subjects."

"The process of school inspection for some years after this was far more varied and imposing than it is *now* (*i.e.*, 1872), and the examinations which were sustained in geography, grammar, English history, and other cognate subjects, were more universal and comprehensive than they are at present. But the edifice was *too large* for the foundation, and the 'Revised Code' (of 1862) was mainly designed to check this premature growth, and add *solidity* to the substructures. As a consequence of this, we have had a regular progressive improvement going on throughout the country in reading, writing, and arithmetic, all which branches, I can confidently say, are far more perfectly taught, and are more thoroughly acquired by the mass of the scholars in our

elementary schools than was ever the case in former times." But he was too real an educationist not to see that, while the Revised Code had done much good, it had also done much harm, although he gives an unanswerable retort to those who insisted that it had wrought nothing but mischief, and was "a miserable failure." "I will suppose the opposite course had been taken, and that the intellectual life of the schools had been stimulated on and on, as was at first the case, with no proportional progress made in the primary and more fundamental branches. The result would have been that our national education must have become more and more assimilated to an inverted cone—a large superstructure upon a narrow foundation; and in some moment of pressure the whole thing would have toppled over. Then, of a truth, the cry of *failure* would have arisen from the enemies of progress, and the evils of over-education would have been set forth in the most glowing colours."

"The effect of the Revised Code was to send us back again to the foundation of things, and to insist upon those foundations being laid more firmly and deeply in the soil." And his confidence in its future modification leading to much better things than could have been produced without it is shown by the following pregnant and truthful judgment:—"True, it has not been adapted to bring to light any great or very apparent intellectual result; but assuredly it has *prepared the way for something better than aught we have been as yet able to realise*. If, when we were expecting to gaze upon a glorious edifice, we were shown



merely the lower walls, we should very likely pronounce such a result to be architecturally a miserable failure; but to a wise master-builder it would perchance appear to be anything rather than a failure, nay, it would certainly exhibit to him the pre-conditions of the very edifice which we were disappointed in not finding already erected. Just in the same way have the foundations of national education, for some years past, been silently laid, and *what we have now to do is to erect upon them the entire superstructure for which those foundations are the essential pre-conditions*." And so he is "by no means prepared to express an opinion that the promulgation of this code was altogether uncalled for, or that it can be regarded, as many have done, as an *unmitigated blunder*."

"The evils to be met were great and startling, and a strong measure was, no doubt, needed to meet them. In point of fact, the effects of the Revised Code have been, in one particular direction, very great and very beneficial. The reading, writing, spelling, and elementary arithmetic of our primary schools have from that time gone on steadily improving; and it is only those who know the amount of labour which these branches involve, if they are brought to anything like perfection, who can appreciate any *unquestionable* proficiency in them at its true value." He was, however, quite alive to the *evil* effects of the Code upon education. "But now, while the most strenuous exertions of the teachers were called out towards the production of these 'results,' that were so steadily paid for, their enthusiasm in reference to other subjects as steadily declined. In proportion as the more

mechanical branches of instruction improved, the more intellectual ones dropped out of sight; so that, with all the improvements that have been going on and the superior education of the teachers in our present normal schools, the schools themselves, I fear, are not to this day provided with the same intellectual *life* and *interest* which they exhibited in less favourable times."

He thoroughly appreciated and welcomed the changes introduced by the passing of the Elementary Education Act of 1870, although he was over sanguine as to some of its effects. For instance, in his report for 1871 he says:—"Points which we have been discussing for years past have now suddenly been set at rest, and need no further light to be thrown upon them from the results of official experience. *The voluntary question, for example, is now practically solved.* The country, I mean, has clearly pronounced its verdict upon the *inadequacy* of voluntary efforts even to initiate, much less to carry on and give full effect to, a sufficiency of good schools for the proper education of the working classes. Any further elucidation of this question is therefore useless. For if the voluntary principle has the power in its hands to perform the proper work of education in our towns and villages, it has still the chance of doing so; if it has not the requisite power or elasticity the work will assuredly be performed in another way. The *religious* question, again, is set at rest, or very nearly so, by the fact that there is perfect liberty to maintain denominational schools of every description, so long as they are properly conducted and supported by the local promoters, and carried on under an efficient



conscience clause. The *rating* question is likewise settled, at least for the present, by giving free scope to, nay even by enforcing rate-paid schools wherever any deficiency of popular education may be manifest. The *management* question, too, is settled by dividing the duties between local promoters and the School Boards, and the *compulsory* question also, by giving a definite power to the latter, whenever they may see fit to exercise it. Neither is it necessary any longer to discuss the relative merits of local contributions, school-pence, and Government grants as the sources of income in primary schools. All these points, which have been so fruitful of controversy or speculation, *can now safely be left to work themselves out in accordance with the general measure to which the country looks for completing the education of the people.*"

That the *voluntary question*, however, at least, was not "practically settled" he acknowledges in 1876, when he says—in expressing his "satisfaction at the general progress made in popular education"—"In saying this, I do not mean that the present condition of the education question, practically considered, is all that could be wished. In the case of voluntary schools, there are certain constitutional defects which may tell more or less upon their continued and progressive efficiency. These defects arise fundamentally from the frequent difficulty of supplying the requisite funds for carrying on the instruction in a thoroughly efficient manner. If the voluntary school is situated in a country village, the sources of pecuniary supply are apt to be scanty. The burden of support in these cases usually falls on a few

individuals, and the school often labours under an unremovable debt, which paralyses the efforts both of the managers and the teacher. If the voluntary school, on the other hand, is situated in or near any of our large towns or cities, then there arises a kind of financial conflict between the claims of the voluntary system and the School Board. Many who have freely subscribed hitherto to the education of the neighbourhood, fail to see the reasonableness or the benefit of doing so any longer, when they know that an equally efficient education is provided for by the rates to which they, in common with others, are called on to contribute. The supplies accordingly gradually fail, and the spirit of the institution begins to flag. A number of evils will then naturally follow in the wake; *e.g.*, the accommodation is, perhaps, poor and insufficient, and no means are forthcoming to better it; the books and apparatus are scantily supplied, and it requires consideration before the expenses of renewal can be incurred; the staff of assistants is below the mark, and there are no funds for increasing it; the teachers themselves, in cases where an inadequate salary only can be offered, are most probably of an inferior stamp, and the school suffers accordingly."

"The idea which at first prevailed when the new Board schools were started was that they would be filled with scholars of a lower class, driven in by the operation of the compulsory clauses, and that the voluntary school would approach somewhat to the middle-class type, adapted to the requirements of those who object to the indiscriminate mixture of their own



children with those of a rougher description. This idea, I find, has not by any means been realised. So far from that, the tendency is rather the contrary, the Board school, when circumstances favour it, showing a much more decided tendency to assume a middle-class form than the others.

"I do not by any means present the foregoing defects as the ordinary characteristic of the voluntary school. Yet still they do represent a state of things which *not very unfrequently* occurs, and they point to a danger in the constitution of these schools, which, unless closely watched, may prove to grow greater and more frequent every day." This able and comprehensive survey of the difficulties of voluntary schools is followed up by a series of *ifs* which are to-day worthy of consideration as suggestions for settling the still present, if not ever-increasing, difficulty of the "voluntary question." "*If*," he says, "all rivalry, for example, between the voluntary and the School Board system could be allayed; *if* all the schools in the country (recognised by the Committee of Council) could be put upon one uniform system of instruction, say for the three morning hours; *if the instruction during this time were purely elementary, gratuitous, and secular; if* the financial condition of the voluntary schools could be assured, as far as *this* part of the school business is concerned, by their partaking in the benefit of the rates, and all *motive* thus removed for a fluctuating policy in the School Boards of the whole kingdom, a great step would certainly be taken towards the consolidation and the uninterrupted stability of our

whole school system. Of course this would imply that the morning hours should be held as satisfying the conditions of school attendance; that the two afternoon hours might be devoted in all the voluntary schools to religious or any other kind of higher instruction, according to the wishes of the promoters, and that the expenses of this portion of the school programme should be wholly defrayed by voluntary subscriptions and school fees."

"These few considerations I wished to throw out as to the weaknesses actually found to exist in the present constitution of our primary schools, and as to the feasibility of removing them by a few simple adjustments in the present system." The "adjustments" which may ultimately rid our primary education of this great difficulty may possibly be found to be "simple," but they have yet to be carried out, and the "question" and the "difficulty" are more acute now than ever, and are likely to become yet more so, with the prospect of "gratuitous" secular education becoming a reality of the near future.

If it were desirable, it would be an easy task to show by further extracts from these reports that the *grasp* of *all* the technical difficulties—in detail—of primary schools and their management shown by Dr. Morell was that of an ardent and enthusiastic educationist, who spared neither time nor pains, nor the application of a highly intelligent and well-balanced mind, in the constant attempt to *improve away* all and everything that interfered with the progress and development of the education of the poor.



In one of his reports he himself said: "Every inspector will have the power more or less of eliminating all educational deficiencies out of his own district, and each will be inclined, it is hoped, to vie with the others in bringing the educational condition of his own district to the greatest practical degree of real efficiency." This was his own ideal of an inspector's work, and his personal influence upon managers and teachers alike, and on children also, was always felt to be an incentive to greater effort, and a more hopeful striving after better things. His criticisms of defects in the details of school work were always *suggestions* more than criticisms.

I will finish these few quotations by giving one suggestive of the broad, intellectual, and impartial view which he took of things. He says: "The point which makes all the real difference between one school and another, is *the intelligence and the energy of the individual teacher* to which its fortunes are for the time committed. It matters little or nothing as far as the secular instruction goes, whether it be a National, a British, or any other kind of denominational or undenominational school; it matters almost as little whether it be situated in a country village, a small town, or in the heart of our densest populations. In all these situations the average English capacity, whether in the north, south, east, or west of the country, as far as I have been able to judge, is much about the same. But it makes all the difference in the world, and that in every possible situation, what may be the assiduity, good sense, and general character of the teacher.

Where good qualifications are secured in the teachers themselves, everything else will follow; where they are not secured, everything else will *fail*. The character and proper education of our schoolmasters and schoolmistresses, accordingly, I regard as the basis of all success in the prosecution of the great work of national education." And amongst the motives which might be brought to bear in "attracting men of steady purpose into the work, and keeping them there," he mentions "the great desirableness of organising a retiring fund," which is "just one of those points which would in many cases turn the scale, when teachers of the highest efficiency are tempted by the prospect of a less uncertain future to enter upon other spheres of labour, and relinquish that in which they have been so eminently successful."

The tone pervading all his reports was the same, that no one could fail to be impressed by who came into personal contact with him—genial, kind-hearted, sympathetic, and hopeful, detecting faults, but showing how they might be avoided, and ever *pointing forwards* to better things. So he closes his last report (1875) with these words:—"The whole tendency of the last year has been to show that we have now entered upon a path of improvement which can hardly fail in the course of time to number the English people amongst the best educated of the nations of Europe;" and of the men who, by their ability and efforts, have helped on the good work so far, Dr. Morell must be placed among the few in the very first rank.

# Some Reminiscences of Dr. Morell.

By Samuel Davidson, D.D., LL.D.

AS far as I can remember, my first meeting with Dr. Morell was at the house of Mr. C. P. Mason, in Manchester, in the year 1849. The chief topic of conversation was an unfavourable review of his work on the "Philosophy of Religion," which appeared in a quarterly Congregational organ of small repute. The attack seemed not to disturb him as he saw that the reviewer's point of view and his were opposed to each other. The volume is a valuable one; and the view of religion which it advocates essentially right; founded as it is on that of Schleiermacher. When out of print the publishers applied to him to reissue it, but he declined, I do not know for what reason. The next time I came in contact with him, as far as I recollect, was in 1856, when the agitation was rife against me in the Committee

of the Lancashire Independent College for the denial of the verbal inspiration of Scripture contained in the second volume of the tenth edition of "Horne's Introduction to the Bible." It is superfluous to say that he, as a thinker, sympathised with me, and took part in the testimonial presented to me by many advocates of justice. I was invited to a party at his house in Bowdon to meet a number of gentlemen—friends to liberty of conscience and foes to intolerance as regards religious opinions. I believe few ministers of religion were present on that occasion.

Years passed on, and I saw him very seldom till he came to Beckenham, whither I went once to get his help in writing a brief summary of the views held by a German philosopher. Though I heard occasionally of his movements, I met him but seldom for a considerable interval, till 1879, when my daughter and I, accompanied by an American lady, visited Capri a second time, when we partook of his hospitality in the comfortable house he had built in the island, and had walks with him to interesting spots with which he was familiar. He used to spend his winters in Capri, not only for health's sake, but also to see his brother-in-law, Mr. Wreford, who had lived there for many years.

Having lost his wife at Folkestone, he came to Fitzjohn's-avenue, and I was very glad to hear that he was a neighbour, for men of his stamp are not numerous in Hampstead. Our intercourse was now more frequent than of old. When his breathing first began to give him trouble, and he had consulted more physicians



than one about it to no effect, I advised him to try Marienbad waters, which I knew well from repeated visits to that beautiful place. Neither he nor I, nor any of his medical advisers, had the belief for a good while that the brain was beginning to soften; though he complained of failing memory. At length, in the summer of the year 1883, he followed my daughter and me *viâ* Nuremberg to Marienbad, where we walked and talked together among the woods of that delightful place. He was then translating Kant's brief essay on universal peace—no easy task—having been urged to it by the Rev. Richard Shaen, on behalf of the Peace Society, which has, I imagine, made little effort to circulate it, though it bears the stamp of Kant's mind. His health was benefited by the waters, but the insidious complaint was not stopped. He hurried away too soon to a place above Homburg, not going round by Hallé to see his friend, Professor Ulrici, though he had some thoughts about such a visit. When he heard of his death, soon after returning to Hampstead, he regretted the abandonment of a laudable purpose. The last time I saw him he gave me his own copy of the "Philosophy of Religion," with his name inscribed in it; not the first nor the least valuable of his works that I received from him.

I have neither the desire nor the ability to enter into a description of his philosophical views. But I know that he changed in the course of time. What was his last system I cannot tell. Probably he was an eclectic. Well acquainted, as he was, not only with the leading philosophers of this country

and of Germany—with Kant, the two Fichtes, and Hegel, as well as others of minor repute, such as Fries, Herbart, Fortlage, &c.—he had ceased, in his latter days, to pursue original inquiries. His historical survey of philosophy, which he did not reprint or revise, was received with deserved approbation; and I recollect well the time when Tholuck reviewed it in his "Litterarischer Anzeiger," early one morning, when he was in my house at Manchester. I suggested to Dr. Morell that he should publish a new edition in three volumes—one devoted to British philosophy, another to German, and a third to French.

In religion, he was a liberal Christian, but latterly attached himself to no church or sect. He disliked theological dogmas, and preferred to keep his individual freedom entirely unfettered. In this he is to be commended. Even when a young man, an Independent minister at Gosport, he recoiled from the orthodox doctrine of eternal punishment, taking refuge in that of conditional immortality, but only for a time; for he soon saw that the basis was too small for the superstructure. No thinker or good theologian could adhere to a tenet so unphilosophical. Some time ago he had begun to translate the book of a German philosopher on immortality, but gave up the task, because he said that, for English readers, the arguments adduced in the little work should be put in an English form. He once offered me the use of an essay on inspiration he had written, when I was telling him of a projected plan of a second series of "Essays and Reviews"; and I would have availed



myself of the offer very willingly, had the publication proceeded, but it fell through, because of the illness of the Rev. H. B. Wilson.

I have met with few men in the world on whose friendship and thorough sincerity I could more confidently rely. He united simplicity of disposition with philosophic insight, gentleness with reasoning power — combinations seen but too seldom. Generous, benevolent, tolerant, he could harbour no ill-will against any fellow creature. In his day he did much good and useful work as an Inspector of Schools, under the Minister of Education, and being one of the first Inspectors appointed, his methods and regulations became precedents which have been adopted by his successors. Perpetual be the memory of John Daniel Morell in the hearts of the friends he has left!

# Dr. Morell as a Philosopher.

By Professor J. M. D. Meiklejohn, of St. Andrews University.

WHEN Dr. Morell, as a young man, was travelling in Germany, he met an old German lady who, struck by the handsome face and kindly expression of the young Englishman, felt an interest in and entered into conversation with him. Among other things she asked him to what profession he belonged. Mr. Morell replied: "Früher war ich Theolog; jetzt aber bin ich Philosoph." "Ach!" replied the old lady, "das ist besser!" ("Once I was a theologian, but now I am a philosopher." "Ah! that is better.") Dr. Morell was in the habit of telling this story with a humorous twinkle in his eye; and to him it meant that he had left the unsafe ground of dogmatism without evidence, and had entered upon an inquiry

into truth with such aid as he could find in his own mind and in the thinkers that had preceded him.

If Dr. Morell did not in philosophy found a great school, he has the distinguishing merit of having inspired many powerful minds, and of having kindled the sacred fire in the hearts of many young and able thinkers. It is worthy of remark that some of the most prominent writers owe much to his inspiration. As far back as 1846, Dr. Chalmers read Dr. Morell's " History of Speculative Philosophy " with delight and avidity, and he was so much impressed by it that he exerted himself to obtain for Dr. Morell the Chair of Moral Philosophy in the University of Edinburgh. But the cunning and too canny Scot thought that he smelt in the "Speculative Philosophy" a slight odour of what he called " heretical opinions "; he shied at the proposal, and thus that famous University was deprived of the services of a brilliant and able Professor.

George Eliot is said also to have read the " History of Speculative Philosophy " with great pleasure; and it has been lately recorded that Laurence Oliphant was deep in that book while the Japanese soldiers were attacking the Residency, in which Oliphant was living as Assistant Secretary.

The book, to which I have frequently referred, has been studied for the last forty years and more in Oxford, Cambridge, and the other Universities of Great Britain. The copy which exists in



the University of St. Andrews bears marks both in thumb and pencil of long and careful perusal.

His " Philosophy of Religion " created a great sensation at the time it was published, more especially in Scotland. It was the first book in this country to place the discussion of religion on a rational basis, and it was also the first book to introduce into this country the metaphysical systems of Hegel, Fichte, Schleiermacher, and others. The discussion of these questions in England has almost always taken a historic turn; but in Scotland the high *a priori* road is still preferred. If the historic method has its numerous followers, and the exegetical method (based on the study of the text of the Scriptures) has likewise a strong body of supporters, there still remains a select band of seekers after truth who try to find solutions of religious problems within their own soul; and to such men Dr. Morell's work on the " Philosophy of Religion " is and will long be a guiding light.

Perhaps the most remarkable thing about Dr. Morell's mind was the universality of its interests and the versatility of its powers. Theology, philosophy, philology (as shown in his Grammar of English and his Spelling Book), logic, poetry, history, national education—all these he laboured in, and on all of them he cast new light. He also gave time to music, and he was deeply interested in art. New ideas and new phenomena that rose up in these later times he received with an open mind,

examined carefully, and gave them a place in his intellectual repertory.

Dr. Morell's own position in Metaphysical Philosophy was that of an Eclectic with a strong bias towards idealism, and especially the idealism of Fichte. Perhaps his most remarkable talent was his power of clear exposition. German metaphysicians are in general hopeless and helpless in the matter of style and clearness. Dr. Morell took their ideas, dissected them, separated the parts, and made the system of each metaphysician clearer even to himself than it had ever been before. This power of lucid explanation he perhaps owed to his French descent; in any case, it was his in a high degree.

"Nihil tetigit quod non ornavit."

WORKS OF

# John Daniel Morell, M.A., LL.D.

*The Analysis of Sentences:* Explained and Systematised after the Plan of Becker's German Grammar, with an Exposition of the Fundamental Laws of Syntax. Post 8vo., 2s. Longmans & Co., London. 1852.

*A Grammar of the English Language, together with an Exposition of the Analysis of Sentences.* Constable's Educational Series. Crown 8vo., cloth, 2s. Longmans & Co., London. 1857.

Another Edition of the same, with Exercises. Crown 8vo., cloth, 2s. 6d. Longmans & Co., London. 1857.

*A Series of Graduated Exercises:* Adapted to Morell's Grammar and Analysis. Constable's Educational Series. Crown 8vo. Longmans & Co., London. 1857.

*First Steps in English Grammar.* Crown 8vo. W. Stewart & Co., London. 1871.

*The Essentials of English Grammar and Analysis.* Foolscap 8vo., cloth, 8d. Longmans & Co., London. 1855.

*Handbook of Logic:* Adapted specially for the Use of Schools and Teachers. Foolscap 8vo., cloth, 2s. Longmans & Co., London. 1855.

The preceding seven works on English Grammar and Logic have had a very wide circulation, and by them the author has done more than any other grammarian to place the teaching and study of grammar on a sound philosophic and scientific basis. The Handbook of Logic is designed to mark the continuity between Elementary Grammar and Mental Philosophy, and prepare the student for the most thorough appreciation of the best developments of logical, psychological and ontological speculation. The student is thus conducted by easy steps from the most elementary principles of language to a mental attitude which embraces the deepest laws of metaphysics, the same essential conceptions being the ground-work of the entire scientific structure.

*The Catholic Church.* A Sermon delivered in the Independent Chapel, Gosport, on Sunday, December 18th, 1842, on Hebrews xii. 23. Jackson & Walford, London. 1843.

*The Evangelical Alliance:* What it is, and What it ought to be. Aylott & Jones, London. 1846.

*An Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century.* 2 vols., 8vo., 18s. William Pickering, London. 1846.

Ditto. Second Edition. 2 vols., 24s. John Johnstone, London and Edinburgh. 1847.

This mportant Work was published by the late Mr. Pickering, and at once established the reputation of the author. The first Edition, in two Volumes, 18s., was rapidly disposed of, and a new and enlarged Edition was published the following year (1847) by Mr. John Johnstone, of London and Edinburgh, in two Volumes, 24s. It was reviewed or referred to, with terms of high commendation, by Dr. Chalmers, Victor Cousin, Dr. Ulrici, Professor Mansel, and many others. This work gives in



clear and succinct form, a *précis* of all the most important philosophical speculations of English, French, and German thinkers, from the time of Bawn, Locke, Des Cartes and Leibnitz, to the recent speculations of Kant, Fichte, Schelling, and Hegel.

*On the Philosophical Tendencies of the Age:* Being Four Lectures delivered in Edinburgh and Glasgow. 8vo., 10s. 6d. John Johnstone, London and Edinburgh. 1848.

These are popular lectures, but thorough and profound in their treatment of the philosophical axioms that underlie those systems of political, social, and theological opinions that are current in society. They were delivered when the Oxford Movement of 1840-45 was giving rise to earnest thought and controversy, and consequently they have an important bearing on the religious and philosophical attitude taken by both the advocates and opponents of this movement, which are still working in both the reforming and conservative tendencies of the theological and political life around us.

*The Philosophy of Religion.* 8vo., 12s. Longmans & Co., London. 1849.

This is the most complete and systematic work on the subject in the English language. Its object is to trace the natural history of religious life and of its manifestations in thought, feeling, will—in conduct and theology. It is non-sectarian, inasmuch as it describes the essential ground-work of all religion, whatever form of ritual or intellectual expression it may take. Although it embodies the best results of German speculation and analysis, it is written in a perfectly clear and simple style, and does not require any special scholastic training in order to be appreciated. Many of those who have studied most of Dr. Morell's philosophical works consider this the most original and suggestive work he ever produced.

*The Elements of Psychology.* Part I. Post 8vo., 7s. 6d. William Pickering, London. 1853. (Never completed.)

*Modern German Philosophy: Its Characteristics, Tendencies, and Results.* 8vo. "Manchester Papers." 1856.

*Poetical Reading Book*, with Aids for Grammatical Analysis, Paraphrase, and Criticism, by J. D. M. and Dr. Ihne. Constable's Educational Series. Crown 8vo., pp. 240, 2s. 6d. W. Stewart & Co., London. 1857.

*On the Progress of Society in England, as affected by the Advancement of National Education.* 12mo. 1859.

*Contributions to Mental Philosophy*, by I. H. Fichte. Translated and edited by J. D. M. Longmans & Co., London. 1860.

This is a free translation of a very difficult piece of German Metaphysics; and so the translation is in many respects an interpretation of the German thinker.

*Antinöus:* A Historical Romance of the Roman Empire, by Professor Hausrath. Translated from the German by J. D. M. Crown 8vo. Longmans & Co., London. 1884.

"Antinous" is, as the author says, "the history of a soul who courted death because the objective restraints of faith had been lost." The work created much interest in Germany, on account of its vivid and scholarly description of early Christianity, as it existed, during its fierce militant career in the Roman Empire. It takes its place side by side with such works as Newman's "Callista," and Kingsley's "Hypatia," in which earnest thinkers use fiction for the purpose of teaching great lessons in religious and historical science.

*An Elementary Reading Book:* Introductory to Laurie's Graduated Series of Lesson Books, and adapted to Standard I. Square 16mo. Longmans & Co., London. 1865.

*A Complete Manual of Spelling:* On Principles of Contrast and Comparison. Cassell & Co., London. 1872.

*The School Magazine.* 8vo. Edited by J. D. M. 1876.

*English Echoes of German Song.* 4to. Translated by J. D. M. and others. Marcus Ward & Co., London. 1877.



*Philosophical Fragments, written during intervals of business.* Crown 8vo., 4s. 6d., pp. 278. Longmans & Co., London. 1878.

In this work the author expounds the teachings of Leibnitz, Kant, and he later German Metaphysicians, and then discusses on his own account the theory of Human Knowledge. The essays are described by the author as works of his recreation, and represent the easy conversational style of an accomplished metaphysician when he has descended from the professional rostrum and addresses himself to popular audience. The essays are historical, biographical, and practical, and are largely concerned with the application of Metaphysical Study to Education—its basis, its aims, its methods and its fallacies and dangers.

*A Compendium of Italian History, from the fall of the Roman Empire.* Translated from the Italian of Giovanni Bosco, and completed to the present time by J. D. M. Large 8vo. Longmans & Co., London. 1881.

This book, although based on Bosco's Italian Work, is in reality to a great extent an original publication. The ancient history of Rome is not touched upon, being already sufficiently told in the manuals of classic history. The connecting links between early Roman and Modern Italian are supplied by the translator, who also continues the history from the time of the Franco-German War. Bosco's work was designed for the use of Young People, and both it and the supplementary portion are written in the translator's characteristically clear and graphic style.

*Guide to Employment in the Civil Service*, with an Introduction by J. D. M. 8vo. 1882.

*An Introduction to Mental Philosophy on the Inductive Method*, with numerous Examination Papers in Mental Science set in the different Examinations in the London University. Stewart's Educational Series. Crown 8vo., pp. 389, 10s. 6d. W. Stewart & Co., London. 1884.

This book is adapted to students who are seeking to know what are the subjects with which philosophical speculations are concerned—how those questions are treated—what is their bearing on all other questions and interests, both in thought, character, and conduct. The study of mental phenomena is copiously illustrated by reference to co-ordinate phenomena in the physiological and social plane, based on the best researches of Medical and Biological observers.

*Manual of the History of Philosophy*, with numerous Examination Papers in Mental Science which have been set in the London University. Stewart's Educational Series. Crown 8vo., with Appendix, pp. 700. Cloth, red edges, 12s. 6d. W. Stewart & Co., London. 1884.

This Volume, practically a Digest of the larger Work [p. 60], represents the author's more recent views, and brings down the survey to the time of his writing. It is intended to be used as a Class-book at Colleges and Universities, and has been so employed in the leading Educational institutions in England.

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